589 595 162 is a definite group of sexually mature but young and (as a group) not quite full-grown men who are not married, a definite young bachelor class in the tribe.

Division of Labor

511 461 Kamarakotos have a very definite standard of living which is almost universally attained. They work hard to maintain a proper household, with a good dwelling, an adequate farm-patch, hammocks, baskets, and such other household objects as they require, personal ornaments, and the other appurtenances of their way of life. When these things are, for the moment, achieved, the [556] [185] Indians rest and play. Hoarding of wealth, provision for the future, or any accumulation of things not for current use is not attempted. Only in this sense can they be considered at all lazy, and given their own standards and their abundant energy when they have, by these standards, any reason to work, it is entirely unjust to apply the word "lazy" to them at all.

462 Nor is it true of them, whatever can be said of other Indians, that an unfair amount of labor is assigned to the women. Man's work and woman's work are, as a rule, sharply defined. Men and women do different things and often their work is done at different times, but they do roughly equivalent amounts of work. A man may be seen idly watching a woman work, but not more often than a woman idly watching a working man. It is also noteworthy that there are many operations in which men and women work together, seldom doing the same task but performing integrated parts of a common task. And while in general a man will not do a woman's work, he will do so if circumstances warrant. For instance, nothing is more typically woman's work than carrying a [854] [484] baby, but I have seen a man doing this, leaving the woman unburdened, on a long trek when his wife became tired.

The most important characters of the division of labor are:

Men	Women
The felling of trees, clearing of ground, and the actual construction of all buildings.	Most of the hauling and carrying incidental to building, but the men may help some.
Clearing and planting of conucos.	Cultivation and harvesting of crops and carrying them to the house.
All hunting and fishing except, in part, fish-poisoning.	----------

461 would trade his labor for goods for his family rather than for himself. Among
465 the Indians themselves the employment of labor is not uncommon and is paid
[479] either by labor in return or by goods, such as baskets or other common objects of trade. For instance one man may definitely employ another (outside his household — those in the household are of course obligated to help freely) to help erect his house and in return will do an equivalent amount of work for the man employed or will give him an equitable amount of food, drink, or articles of trade. This practice contains the germs of definite class differentiation into employees and laborers, but such differentiation has not at all occurred as yet.
● [556] Generally speaking, there is no pronounced difference in wealth between different households and no one man is much more likely to be an employer than an employee.

Crime and Punishment.

173 According to present statements, the ancient penal code of the tribe, if
673 an indefinite and unwritten customary handling of the problem of crime can be
[681] so called, recognized basically only one crime, that of being hopelessly undesirable, and one punishment, death. Judgment as to the undesirability of a
[682] [685] member of the tribe was based on the commission of antisocial actions, among
173 which unjustified murder, violation of fishing rights, and habitual thievery
692 were specifically mentioned. A household might take matters into its own
643 hands, but this was considered undesirable and the regular, one might say the
[627] truly legal, procedure was to lay the complaint before the cacique who judged its accuracy and gravity, but apparently without holding anything resembling
[696] a formal hearing or trial. If he condemned the criminal, he assigned the duty of executing him to any members of the tribe, such as the male complainants, and the sentence was carried out without further formality as soon as opportunity presented.

674 At present, the Indians say, crime is so nearly unknown that no regular
[681] system of punishment is required. It is easy to believe that serious crime is
[152] extremely rare as the amity of the Kamarakotos is amazing. Even when they
[273] were violently drunk no quarreling was seen, still less any attempts at physical injury. They are, however, human and it is incredible that no crime ever is
[178] committed. From answers to hypothetical questions as to what would be done if a crime should occur, it is evident that the old code is still considered natural and just and I have no doubt that it would be, and probably is, still applied if
685 occasion arises. Specifically, it was stated that unprovoked murder and serious
[682] violation of fishing rights merit death and that this should be administered un-
[696] der direction of the cacique but might well be undertaken by the injured house-
[627] hold on its own initiative. Theft, on the other hand, is now considered theoretically (and probably also in practice although no specific instance could be